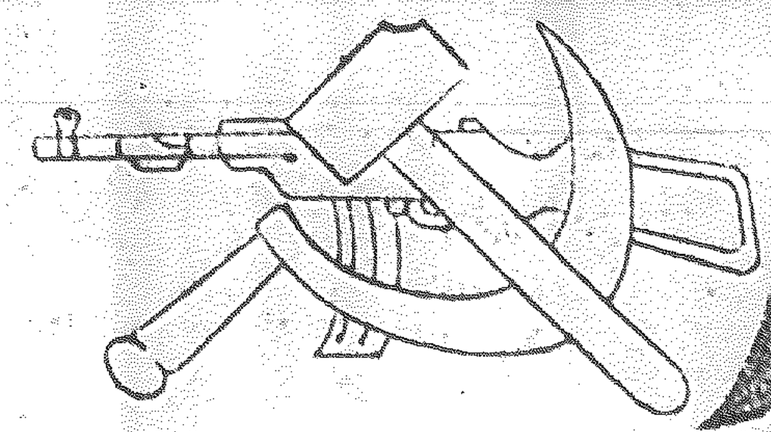
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PAHAYAGAN NG PARTIDO KOMUNISTA NG PILIPINAS
PINAPATNUBAYAN NG
MARXISMO-LENINISMO-KAISIPANG MAO TSETUNG



Bayan

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THE ANTI-MARXISM AND ECLECTICISM OF THE REVISIONIST POMEROY

Revisionism, or Right opportunism, is a bourgeois trend of thought that is even more dangerous than dogmatism. The revisionists, the Right opportunists, pay lip service to Marxism; they too attack "dogmatism". But what they are really attacking is the quintessence of Marxism. . . .

. . .

Working hand in glove, Soviet revisionism and U.S. imperialism have done so many foul and evil things that the revolutionary people the world over will not let them go unpunished. The people of all countries are rising. A new historical period of struggle against U.S. imperialism and Soviet revisionism has begun.

--Mao Tsetung

Guerrilla Warfare and Marxism is mainly a collection of excerpts from diverse authors. It is edited by William J. Pomeroy who avows as the central aim of the book:

. . .to make clear Marxist-Leninist principles and attitudes in regard to armed struggle, showing how they have emerged in the course of over a century of extremely varied circumstances, and showing how, in the light of new experiences, they may be used to define the issues of controversy that have arisen out of contemporary armed struggles.

A quick look at the table of contents, at the authors' names and the number of pages endowed upon each would immediately show that the book title and the avowed central aim of the editor are misleading and that the editor is utterly dishonest, without any sense of proportion and antagonistic to revolutionary guerrilla warfare and Marxism. By the ecclectic choice and arrangement of excerpts, which include so many outrightly anti-communist ones, Pomeroy presents a distorted picture of Marxism and all revolutionary armed struggle.

Decking himself out as some kind of a Marxist arbiter and a revolutionary veteran, Pomeroy endows himself with an unduly great amount of space in the book. He gives a long general introduction and some section introductions, all of which spell out his anti-Marxist standpoint and principal interest of attacking Comrade Mao Tsetung and his Marxist-Leninist theory of people's war. Having no regret for serving once as the hack of the anti-communist traitor Luis Taruc, he includes in his collection an excerpt from the egocentric Born of the People and boastfully acknowledges authorship of it. He also includes an excerpt from Jorge

Maravilla (Pomeroy himself) on the Philippine revolutionary struggle, particularly on the 1950 debacle of the Jose-Jesus Lava leadership.

Marx, Engels and Lenin combined or Mao Tsetung and Lin Piao combined have less space than Pomeroy's ramblings. Pomeroy and his fellow writers for the revisionist World Marxist Review (like Enrique Lister of Spain, Zizis Zografos of Greece, Bashir Hadj Ali of Algeria, Juan Rodriguez of Venezuela, Alberto Gonzales of Columbia, Jose Manuel Fortuny of Guatemala, Jose Cuello and Asdrubal Dominguez of the Dominican Republic and Luis Corvalan of Chile) have more to say than all of Marx, Engels, Lenin, Mao Tsetung, Lin Piao, Ho Chi Minh and Vo Nguyen Giap combined. To Pomeroy, Stalin has absolutely nothing to say about the Civil War and the Anti-Fascist War although Tito and some lesser personalities like I. Minz and A. Fyodorov are allowed some say on armed struggle in the Soviet Union.

Definitely, the revisionist Pomeroy is an ideological swindler who would use a few pages from the great communist leaders only as wrappings for rotten goods. All throughout his compilation, he preoccupies himself with the central aim of brazenly or slyly impugning the universal value of Comrade Mao Tsetung's theory and practice of people's war. Unlike in his other counter-revolutionary revisionist book, Guerrilla and Counter-Guerrilla Warfare, Pomeroy mentions a lot Comrade Mao Tsetung, the Lenin of the present era, but only to picture him as merely one among a motley of personalities, which include some non-Marxists as Kwame Nkrumah and such anti-Marxists as Ernesto "Che" Guevara, Regis Debray and Pomeroy himself.

Guerrilla Warfare and Marxism is a piece of ersatz. It suffices for the time being to have this critique concentrate on Pomeroy's counter-revolutionary revisionist statements to expose the general character of the book and the counter-revolutionary purpose of Pomeroy in making the compilation. However, all comrades are enjoined to study critically every excerpt incorporated and also to get into their theoretical and historical context.

Marxism-Leninism and the Question of Armed Struggle

To deny the revolutionary essence of Marxism-Leninism, which is to say the armed overthrow of the reactionary state and the establishment of the dictatorship of the proletariat, the counter-revolutionary revisionist Pomeroy declares that it would be a "grotesque distortion" if Marxism-Leninism is "equated" with violence and armed methods.

To develop his thesis that Marxism-Leninism is essentially a peaceful effort to change society, he sets up and quarrels with his own straw-figures as those "few people" who would take to arms without mass support and without a "revolutionary situation". If it were his intention to show what constitutes adventurism and what concretely constitutes a revolutionary situation in the present era, everyone would have been satisfied with his insistence on the development of mass support. For, indeed, every revolutionary undertaking is a mass undertaking. But the glib-tongued Pomeroy always shifts his premises to suit the revisionist line that the transition from capitalism to socialism is peaceful and that the aggressive nature of U.S. imperialism is changing.

The central aim of Pomeroy in his general introduction and his section introductions and in the manner by which he has edited and arranged his compilation of excerpts is to obscure the revolutionary essence of Marxism-Leninism; deny the advance of Marxism-Leninism to the new and higher stage of Mao Tsetung Thought; muddle the basic characteristics of the present era; oppose outrightly the theory of people's war when he can no longer obscure it; refuse to give a living definition of revolutionary situation in the period following World War II, especially with regard to countries in the world's countryside; and always in consonance with his revisionist line condemn in overt and covert ways every armed undertaking of the oppressed masses.

In his attempt to misinterpret Marxism-Leninism as some kind of bourgeois pacifism, Pomeroy goes to the extent of claiming that Marx and Engels had no definite understanding of the word "force" when they said in 1847 in the Communist Manifesto that the ends of Communists "can be attained only by the forcible overthrow of all existing social conditions". Pomeroy states:

> Force . . . in their view--as in the view of outstanding Marxists who have followed them--encompassed the great variety of forms that working class struggles take: mass demonstrations, general strikes, and even the relatively passive boycott, as well as armed uprisings (and in particular, combination of all these).

Bogged down in bourgeois idealism, this revisionist renegade is incapable of Marxist analysis and is always given to "combining two into one" by babbling mysteriously about "great variety of forms" and "combination of all these".

Like all revisionist renegades, Pomeroy deliberately avoids laying out and considering fully the two basic aspects of revolutionary struggle, armed stuggle and peaceful struggle. These two aspects of revolutionary struggle must be employed at the same time and can be correctly coordinated only by being able to distinguish the principal form from the secondary form in the Philippine revolution, for instance. It is characteristic of Pomeroy to dissolve the importance of armed struggle (which has its own variety of particular forms) by mechanistically mentioning so many forms of peaceful struggle or by attacking straw figures whom he would arbitrarily picture as waging armed struggle exclusive of the various forms of peaceful struggle.

We must tell Pomeroy that in the Philippine revolution, a revolution in the world's countryside of the present era, we are waging armed struggle as the main form of struggle and we are at the same time employing the peaceful form of struggle as the secondary. As a matter of fact, the Communist Party of the Philippines is today's vanguard in the waging of both forms of revolutionary struggle whereas the Lava revisionist renegades for whom Pomeroy speaks abroad are far behind the revolutionary movement in the cities or in the countryside and are always gesticulating and cursing the masses in words echoing those of the U.S. imperialists and the reactionaries.

We Filipino Communists recognize as genuine Marxists have always done so that among oppressed peoples armed struggle is in the final analysis the most important form of revolutionary struggle and certainly more important than peaceful struggle. We need to remind Pomeroy that Marx and Engels saw even more clearly in the experience of the Paris Commune of 1871 the necessity of smashing and breaking the bourgeois state machine and establishing the dictatorship of the proletariat.

What sets scientific socialism apart from utopian socialism and sham socialism of every kind is Marx's theory of the dictatorship of the proletariat. Marx and Engels devoted their lives to the clarification of this theory and to painstaking efforts towards the realization of this theory. In 1852, Marx said:

> Long before me bourgeois historians had described the historical development of this class struggle and bourgeois economists the economic anatomy of the classes. What I did that was new was to prove: 1) that the existence of classes is only bound up with particular historical phases in the development of production, 2) that class struggle leads to the dictatorship of the proletariat, 3) that this dictatorship itself only constitutes the transition to the abolition of all classes and to a classless society.

After Marx and Engels, the great Lenin brought Marxism to a new and higher stage by developing further the theory and practice of proletarian revolution and proletarian dictatorship in the era of imperialism. He triumphantly led the armed seizure of political power by the Bolsheviks in the October Revolution in 1917 and established the first socialist state. Because of his clear grasp of the revolutionary essence of Marxism, Lenin was able to take full advantage of the favorable conditions for armed revolution created by the first inter-imperialist war. Leninism emerged clearly in the bitter defense of Marxism against the revisionism of Pomeroy's forefathers in the Second International who turned more rotten as imperialism became more aggressive.

The October Revolution marked the triumph and correctness of Leninism as a definite stage in the development of Marxism. It changed the world revolution completely by giving it a proletarian character and it made clear and feasible the socialist future of the armed revolutions of all oppressed peoples led by the proletariat. A great breach was made on the imperialist front in the West.

The proletarian dictatorship in the Soviet Union immediately stood the acid test of the Civil War or War Against Intervention and subsequently the Anti-Fascist War led by Comrade Stalin. In these great wars, the Soviet people under the great leadership of the Party of Lenin defended the socialist fatherland by waging armed resistance against imperialist aggression.

Taking the road opened by the Paris Commune and further extended by the October Revolution, the Chinese proletariat and people led by Comrade Mao Tsetung launched a protracted people's war, defeated their enemies and made a great breach on the imperialist front in the East. Comrade Mao's correct theory and victorious practice of people's war constituted another great contribution to the treasury of Marxism-Leninism. By this contribution, the Marxist-Leninist theory of proletarian dictatorship has been tremendously enriched and raised to a new and higher level. To all oppressed nations, big and small, in the world's countryside, Comrade Mao Tsetung showed how people's war can be conducted against big imperialist powers.

The Chinese revolution changed further the character of the world revolution by making fuller its proletarian character. As Lenin linked the socialist revolution in the West to the national democratic revolution in the East, Mao Tsetung linked the national democratic revolution in the East to the socialist revolution in the West. In the conduct of seizing political power in their respective countries, the methods employed by Lenin and Mao Tsetung complemented each other. In smashing the enemy, one moved from the cities to the countryside and the other moved from the countryside to the cities.

As a result of World War II, the world situation changed drastically. As a result of the disaster suffered by world capitalism and the emergence of a series of socialist countries, it has been possible for small and weak countries to take their destinies into their own hands by taking up arms, especially in the world's countryside of Asia, Africa and Latin America. The imperialist countries headed by U.S. imperialism have had to face an ever-increasing number of oppressed peoples daring to fight them. The oppressed peoples of Asia, Africa and Latin America have increasingly become victorious in their revolutionary struggles as their leaderships have increasingly adhered to Chairman Mao's theory of people's war and strategic line of encircling the cities from the countryside.

Even as more and more oppressed peoples in Asia, Africa and Latin America are grasping Chairman Mao's theory of people's war so that the world's countryside now surrounds the cities of the world, the evil wind of modern revisionism blows and tries to sway the oppressed peoples of the world from armed revolution. In the guise of attacking one person, that of the great Marxist-Leninist Stalin, Khrushchov betrayed and attacked the Party of Lenin, put the Soviet Union on the capitalist road, disrupted the international communist movement, changed the red color of some other socialist countries and worked out a counter-revolutionary detente and collusion with U.S. imperialism. After Khrushchov, the Brezhnev gang has gone on to perpetrate the most barbarous acts of social-fascism and social-imperialism.

Confronted with the problem of preventing the restoration of capitalism in a socialist society, Comrade Mao Tsetung out forward the theory of continuing revolution under the dictatorship of the proletariat and personally initiated and led the Great Proletarian Cultural Revolution. In the course of the Great Proletarian Cultural Revolution, it became clear to Marxist-Leninists the world over that Mao Tsetung Thought is the clear demarcation line between genuine Marxist-Leninists and sham Marxist-Leninists. Mao Tsetung Thought has been lofted as the Marxism-Leninism of the present era when imperialism is heading for total collapse and socialism is marching toward world victory.

The Great Proletarian Cultural Revolution is basically a peaceful revolutionary process but it is one under the dictatorship of the proletariat. It is the consolidation of the dictatorship of the proletariat, a vigorous mass struggle against the capitalist-roaders led by China's Khrushchov, Liu Shao-chi. We should never fail to recognize that the People's Republic of China has become the strongest bulwark of socialism, ensuring the total collapse of imperialism and the worldwide victory of socialism. It provides powerful support to all the armed revolutions being waged by the oppressed nations and peoples. It serves the main trend of the world today which is revolution. Therefore, the Great Proletarian Cultural Revolution is of immense benefit not only to the Chinese

people but also to the people of the whole world. The hundreds of millions of Chinese people are now more than ever prepared for any eventuality even as they can give ever more powerful support to the armed revolution of oppressed peoples.

Before Guerrilla Warfare and Marxism came off the press, the three stages of Marxism, Leninism and Mao Tsetung Thought in the development of proletarian revolutionary theory and practice were already clear. During the Great Proletarian Cultural Revolution, the revisionist hack Pomeroy chose to write a miserable letter to the editor in the National Guardian slandering Chairman Mao and the Great Proletarian Cultural Revolution.

With regard to the question of armed struggle, Marxism-Leninism-Mao Tsetung Thought still stands for revolutionary violence against counter-revolutionary violence. In the more than one hundred years from Marx to Mao Tsetung, revolutionary violence has remained the essence of Marxism in both theory and practice.

Chairman Mao teaches us:

> The seizure of power by armed force, the settlement of the issue by war, is the central task and the highest form of revolution. This Marxist-Leninist principle of revolution holds good universally, for China and for all other countries.

The Universal Significance of Chairman Mao's Theory of People's War

Chairman Mao's theory of people's war is summed up from twenty-two continuous years of people's war in a vast country like China. It was a war passing through the Agrarian Revolutionary War, the War of Resistance Against Japan and the People's War of Liberation against the U.S.-Chiang clique. The protraction in time and the vastness of scale of this people's war, contending with the most powerful imperialist and puppet armies and encompassing the widest yet the most particular circumstances, is unprecedented in the entire history of mankind and of the international communist movement. The laws summed up from this war cannot be belittled.

Only a counter-revolutionary idealist will fail to see the universal significance of the victory of people's war in China and the fact that it has profoundly acted upon world reality. The vastness of China cannot be considered a particularity that separates or isolates the Chinese revolution from other revolutionary struggles in terms of theory and practice. There are those who superficially think that Chairman Mao's theory of people's war applied only on a vast country like China and yet who talk as if this country were not composed of many parts, from which the most complex problems arose and were solved by Chairman Mao. We must recognize the universal truth of Chairman Mao's theory of people's war and the rich practical experience on which it is based. Genuine Marxist-Leninists the world over have accepted it as an important component of today's Marxism-Leninism and are accordingly being guided by it in making revolution.

After World War II, oppressed nations and peoples of Asia, Africa and Latin America have continued to take the road of armed revolution on a long-term basis. The people in each country in the world's countryside can apply Chairman Mao's strategic line of encircling the cities from the countryside. Taken together, the peoples fighting for national liberation and democracy in Asia, Africa and Latin America help the proletariat in the cities of the world. The resistance of the three peoples of Indochina (Vietnam, Cambodia and Laos) have helped bring about a situation in the United States and other capitalist countries in which increasingly large masses of people rise up to fight the U.S. war of aggression and U.S. imperialist oppression. That the peoples of Asia, Africa and Latin America can wage armed struggle without having to wait for the "revolutionary situation" suited for a city insurrection is a development of Lenin's theory of uneven development amplified correctly in theory and practice by Chairman Mao. The countryside provides the people with a vastly greater area for maneuver and it cannot be occupied by the enemy as thoroughly as he would the cities, especially in the stage of his strategic offensive.

Chairman Mao teaches us:

> Since China's key cities have long been occupied by the powerful imperialists and their reactionary Chinese allies, it is imperative for the

revolutionary ranks to turn the backward villages into advanced, consolidated base areas, into great military, political, economic and cultural bastions of the revolution from which to fight their vicious enemies who are using the cities for attacks on the rural districts, and in this way gradually to achieve the complete victory of the revolution through protracted fighting; it is imperative for them to do so if they do not wish to compromise with imperialism and its lackeys but are determined to fight on, and if they intend to build up and temper their forces, and avoid decisive battles with a powerful enemy while their own strength is inadequate.

Comrade Lin Piao also teaches us:

Many countries and peoples in Asia, Africa and Latin America are now being subjected to aggression and enslavement on a serious scale by the imperialists headed by the United States and their lackeys. The basic political and economic conditions in many of these countries have many similarities to those that prevailed in old China. As in China, the peasant question is extremely important in these regions. The peasants constitute the main force of the national democratic revolution against the imperialists and their lackeys. In committing aggression against these countries, the imperialists usually begin by seizing the big cities and the main lines of communication, but they are unable to bring the vast countryside completely under their control. The countryside and the countryside alone can provide the revolutionary bases from which the revolutionaries can go forward to final victory. Precisely for this reason, Comrade Mao Tsetung's theory of establishing revolutionary base areas in the rural districts and encircling the cities from the countryside is attracting more and more attention among the people in these regions.

Taking the entire globe, if North America and Western Europe can be called the "cities"of the world", then Asia, Africa and Latin America constitute "the rural areas of the world". Since World War II, the proletarian revolutionary movement has for various reasons been temporarily held back in the North American and West European capitalist countries, while the people's revolutionary movement in Asia, Africa and Latin America has been growing vigorously. In a sense, the contemporary world revolution also presents a picture of encirclement of cities by rural areas. In the final analysis, the whole cause of world revolution hinges on the revolutionary struggles of the Asian, African and Latin American peoples who make up the overwhelming majority of the world's population. The socialist countries should regard it as their internationalist duty to support the people's revolutionary struggles in Asia, Africa and Latin America.

Despite everything that cannot be denied, the revisionist pipsqueak Pomeroy dares to claim that Chairman Mao's theory of people's war lacks universal significance and that the Chinese revolution does not even qualify as an "Asian model". He says outright:

In fact, successfully conducted guerrilla war has rarely pursued the Chinese pattern (of setting up liberated areas) and surrounding the cities from the countryside, contrary to the belief widely held, and to the claim of Chinese leaders themselves that it consitutes a model.

He also attacks Chairman Mao's theory of people's war as being "in conflict" with the fundamental concept of internationalism in Marxist-Leninist theory because, according to him, it dismisses the "alliance of the socialist countries and of the working class" and revolutionary forces in the capitalist countries with the national liberation movements in the colonial and neo-colonial countries. Becoming more vicious in his vituperation, he babbles that the "un-Marxist generalizations" of Chairman Mao's theory and strategic line become more "emphasized" when expanded into an international principle. He boasts mendaciously that Chairman Mao's theory of people's war has been "dissipated" in Vietnam by the three-way unity of liberation movements, the socialist countries, and the revolutionary and progressive movements".

In contending that the Chinese revolution has no universal significance, Pomeroy insists that the October Revolution is the only and permanent universal model of armed revolution because it is comprehensive and everything is there. In

other words, he opposes the October Revolution to the Chinese revolution, Lenin to Mao Tsetung, Leninism to Mao Tsetung Thought instead of recognizing the continuity and distinction between stages of development. The great Lenin should be turning in his grave; his name is being used against Marxism-Leninism by a revisionist scoundrel.

The anti-Marxist and anti-Leninist Pomeroy wants to kill the vital essence of Marxism-Leninism, which is the concrete analysis of historical conditions and continuous practical and theoretical development with distinct stages. In reducing the meaning of "revolutionary situation" to conditions like those attending the October Revolution, conditions that permit the immediate seizure of cities in an imperialist country after a period of protracted legal struggle, he completely negates the fact that the world proletarian revolution has been fought on varying conditions, undergone distinct stages of development and has wrought changes in the world such that a revolutionary situation now exists in the whole continents of Asia, Africa and Latin America after World War II and that the world revolutionary situation has never been better. Favorable conditions for revolution have so arisen in this world's countryside that small and weak countries here can wage and persist in protracted people's war so long as they adhere to Chairman Mao's theory and strategic line.

There is one basic difference to recognize in considering the revolutionary situation in the cities of the world and in the world's countryside. In the cities of the world, when the revolutionary forces decide to launch armed struggle, failure to seize the cities immediately and protraction of civil war would be disastrous for the revolutionary forces. Here protraction in efforts to ripen the revolutionary situation is necessary. However, in the world's countryside where the people undergo multiple oppression by imperialism and local reaction, revolutionary forces have the advantage of being able to engage in protracted people's war in the wide expanses of the countryside. This is in keeping with Lenin's theory of uneven development and the Marxist-Leninist method of attacking the enemy at his weakest points. The proletarian revolution in the cities of the world hinges on the national democratic revolution in the world's countryside in the clear sense that the armed struggle in the world's countryside will certainly help to hasten the ripening of the revolutionary situation in the cities of the world.

Pomeroy is so insanely against the universal significance of the Chinese revolution that he denies its significance even to the Asian peoples. He argues that the Chinese revolution is not even an "Asian model" (a pejorative expression right away) by discussing the "particular" conditions and "variegated forms" of armed struggles in Asia and by breaking them off from the Chinese revolution absolutely. This counter-revolutionary idealist and numbskull does not seem to realize that by employing this empiricist method of analysis he actually deprives the various armed struggles outside China of their own universal significance. By trying to "isolate" the Chinese revolution, Pomeroy only succeeds in "isolating" those very revolutions whose revolutionary leaders he seeks to flatter and pictures as chauvinists. The empiricist method applied by him also serves to deprive even the October Revolution of any universal significance, even as he dogmatically lays stress most of the time on the possibility of city insurrections as the principal form of armed struggle in Asia, Africa and Latin America.

To make his erroneous point, Pomeroy distorts Vietnamese history. He dishes up the tale that the Vietnamese national liberation forces led by Ho Chi Minh suddenly dropped from the skies and descended upon Hanoi to establish the Democratic Republic of Vietnam by city uprising. The truth is that these revolutionary forces had to gather strength among the people in the countryside before they could launch any city insurrection and such strength developed in the countryside still had to undergo the test of armed aggression by the imperialists after the seizure of Hanoi. Even now the strength of the Vietnamese people and the entire Indochinese people is without doubt based in the countryside as they resist U.S. imperialism, the biggest and fiercest imperialist aggressor. A reading of the military writings of our Vietnamese comrades like Truong Chinh and Vo Nguyen Giap will definitely show the universal significance of Chairman Mao's theory of people's war and also how big a liar Pomeroy is.

In trying to dismiss Chairman Mao's theory and strategic line as being only "one of those things" and having no worthwhile significance in the whole of Asia, Africa and Latin America, Pomeroy takes pride in a lot of wrong things,

makes the most outright anti-communist statements and considers as superior to a victorious and well-consolidated revolution those armed struggles still in progress and are in fact applying Chairman Mao's strategic line of encircling the cities from the countryside.

Pomeroy expresses satisfaction that the Jose-Jesus Lava leadership did not use the teachings of Chairman Mao on people's war even as he admits (what else can he do but admit) that the putschism of 1950 in the Philippines failed. But, fool that he is, he expresses belief that there should have been more violations of Chairman Mao's theory of people's war for that particular armed struggle to have been won. He also takes pride in the fact that Marxism-Leninism and the Communist Party were not in command of the armed struggles in Algeria and Cuba. He contends that the Philippine revolution would have been successful had the Communist Party not taken a prominent and leading role in the armed struggle.

With regard to Africa, Pomeroy states:

> . . . Historically-evolved conditions in most African countries do not permit the rise of a working-class party, with an absence of a proletariat and worker-peasant alliances or radicalized petty-bourgeois groups from the leadership that does come out of such conditions.

Pomeroy wishes to create an image of an Africa completely isolated from modern civilization. Another thing that he does to negate the Chinese revolution and Chairman Mao is to imply that the African peoples have nothing to learn from them. As a matter of fact, he would rather rate higher Amilcar Cabral of the Partido Africano da Independencia da Guine e Cabo Verde and Eduardo Mondlane of FRELIMO than the leaders of revolutions already triumphant under clear Marxist-Leninist leadership and already on the path of socialist revolution.

Pomeroy tries to impugn the generalizations made by Chairman Mao based on the vast experience of the Chinese people in revolution as being "un-Marxist". Only a counter-revolutionary idealist will contest the resounding victory and the consolidation of the Chinese revolution and contend with the conclusive arguments of history. Let us examine a bit of thinking that this revisionist fool makes on Chinese history. Wishing to reverse what is already a verdict of Chinese history, Pomeroy states in reference to the urban uprisings of 1927 in China:

> . . .These were failures not because the principles of a revolution with urban insurrection playing a key role were not applicable to China, but because of the uneven development of the Chinese Revolution and of its worker-peasant alliance and because of departures from insurrectionary principles (the Canton Commune, for example, had a closer affinity to the Paris Commune than to the October insurrections in Petrograd and Moscow).

This revisionist fool absolutely disregards the semi-colonial and semi-feudal conditions of China then though he pretends to recognize Lenin's law of uneven development. He insists that city insurrections were alright in China then had the October Revolution, not the Paris Commune, been dogmatically imitated. It needs to be stressed that the error of these uprisings was in fighting to the end in the cities and in relying on foreign support.

To belittle the self-reliant revolutionary efforts of the Chinese people in defeating Japanese imperialism and then the Kuomintang reactionaries, he considers as "a significant factor" in the final victorious offensives launched by the Chinese Red Army the foreign military equipment supposedly turned over by the Soviet Red Army from the Japanese imperialists in Manchuria. He completely discounts the fact, though there was coordination between the Chinese Red Army and the Soviet Red Army in Manchuria, the main support for military victories was the painstaking mass work and long-term armed struggle waged by the Chinese people in the area. It needs also to be pointed out that armaments captured from the Japanese imperialists were largely turned over to the U.S.-Chiang authorities. When Comrade Stalin underestimated the capabilities of the Chinese people to liberate the north and south of China, it became clearly a Marxist-Leninist and sovereign decision of the Chinese people under the clear-sighted leadership of Comrade Mao Tsetung to advance victoriously throughout the Chinese mainland.

Pomeroy's contention that Chairman Mao's theory of people's war is lacking in internationalism can easily be answered by citing the fact that it is the genuine socialist countries that are truly supporting the Vietnamese and other revolutionary struggles ideologically, politically and materially. But certainly not the Soviet revisionist renegades who give mere token support to Vietnam only to use it as basis for making bargains with U.S. imperialism above the heads of the Vietnamese people and for sabotaging the Vietnamese revolution. By using the phrase "alliance of socialist countries", Pomeroy wants to mix up Marxism-Leninism with modern revisionism.

Now that the U.S. war of aggression in Vietnam has expanded into one covering the whole of Indochina, we find the pretensions of Soviet social-imperialism totally dissipated, not Chairman Mao's theory of people's war and strategic line of encircling the cities from the countryside. Soviet social-imperialism is brazenly supporting the U.S.-Lon Nol reactionary clique in Cambodia, is condoning U.S. aggression against the Laotian people, and is reducing to less trickles its sham support for the Democratic Republic of Vietnam. As previously, Soviet social-imperialism wishes to make use of the Indochinese war of resistance against U.S. aggression and for national salvation for making bargains with U.S. imperialism. But the Indochinese people are ever more firmly united against all the tricks of U.S. imperialism.

Guerrilla Warfare Raised to the Level of Marxist-Leninist Theory and Strategy

Though regular mobile warfare dealt the final blows on the foreign aggressor troops and puppet troops and regular mobile forces served as the center of gravity for nationwide resistance, the most decisive role in the tempering and maturation of the regular mobile forces in the anti-fascist war of resistance in the Chinese revolution was played by guerrilla warfare. As a matter of fact, regular mobile warfare itself is regular warfare with a guerrilla character.

Chairman Mao raised guerrilla warfare to the level of Marxist-Leninist theory and strategy. As a result of this, guerrilla warfare has become a powerful revolutionary weapon in the hands of oppressed peoples who cannot fight the well-equipped modern armies of imperialism and the reactionaries in frontal and decisive engagements. By and large, guerrilla warfare has ceased to be something that can be used with success by revolutionaries and reactionaries "alike".

Yet the counter-revolutionary revisionist Pomeroy insists that to this day guerrilla warfare is not necessarily a revolutionary form of struggle. To him it remains the "classic way" which can be employed by reactionary and counter-revolutionary forces as well as by revolutionary movements. He disregards completely the fact that Marxism-Leninism and revolutionary politics have taken mastery over guerrilla warfare. It is preposterous that he should put revolutionary guerrilla warfare at par with U.S. counter-guerrilla tactics and plain banditry.

What now determines the basic character of guerrilla warfare in this epoch is its employment by revolutionary forces in the world's countryside. U.S. counter-guerrilla tactics, banditry or any attempt at guerrilla warfare without its integration with the building of the revolutionary party, united front, rural base areas, mass organizations and organs of democratic political power is bound to fail in the face of genuine revolutionary guerrilla warfare in line with Chairman Mao's theory of people's war.

It is utterly nonsensical for Pomeroy to talk of the history of guerrilla warfare in the following manner:

> History, it needs to be mentioned at the outset, shows that guerrilla warfare in itself is not necessarily a revolutionary form of struggle. It has occurred in all periods of history as the classic way for less well armed people to fight the organized power of a strong opponent, has often served as an adjunct of regular warfare in the purely military sense, and has at times been employed by reactionary and counter-revolutionary forces as well as by revolutionary movements. Banditry has often had a guerrilla character.

After World War II, the ideological and political consciousness of the oppressed peoples has so risen to a level that guerrilla warfare is easily recognized as the effective weapon for waging armed revolution. In the Philippines, the pro-U.S. imperialist guerrilla forces had had their chance to employ guerrilla warfare against the Japanese fascists, not because even then guerrilla warfare was something "neutral" as a weapon between the forces of progress and the forces of reaction but because there was a united front against the Japanese fascists in which the Hukbalahap and the USAFFE were expected to wage war against the Japanese invaders. But after World War II, guerrilla warfare became even more clearly the weapon of the downtrodden masses. The Jose-Jesus Lava leadership failed to use it well because it failed to recognize and master the Marxist-Leninist character given to it by Comrade Mao Tsetung. This opportunist leadership adopted the putschist policy of launching a strategic offensive without attending properly to the step-by-step building of the Party, people's army and the united front; and without the step-by-step raising of the level of armed struggle on the basis of agrarian revolution and the building of revolutionary bases.

In trying to show that guerrilla warfare is not so important, Pomeroy expresses preference for city insurrection and he cites Marx and Engels for the counter-revolutionary purpose of confusing people about guerrilla warfare. He writes:

> . . .Although Marx and Engels approved of guerrilla warfare as a form of popular struggle, neither of them tended to link it with working class tactics of gaining power, which were thought of in terms of insurrection in which the organized masses of the people would be brought into play in decisive action at decisive action at decisive moments.

Here Pomeroy slanders Marx and Engels as precluding the possible development of the theory and practice of guerrilla warfare by the working class, by the proletarian revolutionary party, in the world's countryside and to some extent even in the capitalist countries as demonstrated by partisan warfare in Europe during World War II. He denies all its previous development in Soviet Union and China!

All the statements of Pomeroy separating Marxism from guerrilla warfare and denigrating guerrilla warfare are all calculated to lead to his revisionist contention that armed struggle is not necessary for oppressed peoples to liberate themselves and achieve genuine independence from U.S. imperialism and the reactionaries. He contends:

> The prominence of armed struggle in liberation movements in many countries should not obscure the fact that independence from imperialist rule has been gained in a large number of cases by other means, including general strikes, mass demonstrations and political organization and agitation that has made popular sentiment undeniably clear.

To support this contention, he goes to the extent of considering as independent those countries whose "independence" has been "granted" by the imperialists or is the result of compromises between the imperialist countries and the local bourgeoisie, especially those elements who are or who are to become comprador-bureaucrats. By engaging in this mendacity, Pomeroy ridicules himself by confusing terms as in the following manner: "In these <u>independent states</u> the revolutionary or <u>liberation process</u> may not have been <u>completed by the act of independence</u> alone . . ." [Underscoring ours.] He considers of "great statisfaction to Marxists" for countries to have no Marxist-Leninist leadership and to take "non-capitalist paths" ruled by U.S. imperialism, Soviet social-imperialism and local comprador-bureaucrat capitalism.

Pomeroy gloats over the fact that armed struggles have been temporarily defeated in certain countries and wishes to mystify people with the question of armed struggle rather than clarify it to them. He says:

> . The spectacular success of guerrilla warfare in a number of liberation struggles--especially in China, Vietnam, Algeria and Cuba--has tended to gloss over the fact that several major guerrilla struggles were defeated in the same period, the most important being Malaya, the Philippines, Greece, Burma and Kenya, while serious setbacks, at the least, have been given to guerrilla attempts launched in the Congo, Peru, Bolivia and elsewhere. It

is quite evident from this that broad and universal generalizations about the efficacy of armed struggle or guerrilla tactics cannot safely be made.

Pomeroy wishes to present a picture of the revolutionary forces as being passive and waiting to be forced to wage armed struggle. He prates:

> Every liberation movement has preferred to use peaceful, legal means to win freedom. These popular movements, denied such means of expressing themselves and met by an increasing use of violence by a desperate and crumbling imperialist system, have literally been compelled to adopt violent methods to gain popular ends.

He wants "preparations for armed struggle" to be done only when "all other doors to legal, peaceful ways of effecting change have been slammed shut"--when "warranted by the behavior of the reactionary class forces".

To further support his revisionist stand, Pomeroy takes advantage of the patent failure of Ernesto "Che" Guevara and Regis Debray to serve up the "Cuban model" as the universal model for armed revolution surpassing the Chinese revolution. He gloats over the failure of the Latin American Organization of Solidarity (OLAS) to promote the "Cuban model" and also that of Guevara and Debray in their Bolivian adventure which did not attend correctly to the tasks of party building, united front building and mass work as the necessary support for armed struggle. Ostensibly to overwhelm the excerpts from Castro, Guevara and Debray, those excerpts from the counter-revolutionary revisionists Juan Rodriguez, Alberto Gomez, Jose Manuel Fortuny, Jose Cuello and Asdrubal Dominguez and Luis Corvalan are made to hog the entire section on Latin America.

These Latin American revisionists and Right opportunists give support to Pomeroy's idealist and opportunist line of "combining all forms of struggle"; departing from an imagined "all-out armed struggle" or "guerrilla movement alone"; supporting the "lesser evil", oftentimes the puppet clique in power which is rapidly being isolated; and laying the principal stress on urban peaceful struggle for the sake of urban uprisings in the future and of concessions from the reactionaries in the meantime.

In attacking guerrilla warfare as a revolutionary method, Pomeroy wants the revolutionary forces in the world's countryside to vacillate between hoping indefinitely for city insurrection based on imagined conditions similar to the revolutionary situation in the October Revolution and starting guerrilla warfare only on the basis of a "revolutionary situation" that Pomeroy wants to sound mysterious about. At any rate, his consistent view is to have mass movements engage in protracted peaceful and legal struggle. In this regard, he has excessive praise for such revisionist parties and revisionist writers as those represented in the section on Latin America in his compilation. He pictures them as being for armed struggle but anyhow as being still in the stage of preparing for it peacefully or in the stage of withdrawing from previous armed struggles. He evaluates his revisionist colleagues as comparable to great revolutionary leaders and their movements as having a big say on the trend of revolution in the world equal to that, for instance, of the revolutionary movements in Indochina and elsewhere.

Why does Pomeroy advocate protracted peaceful struggle in opposition to Chairman Mao's theory of protracted people's war in the world's countryside? He makes the conclusion that the aggressive nature of U.S. imperialism will eventually change under the pressure of peaceful mass movements. He says:

> Popular armed struggles of today have been shaped largely by the imperialist tactics of violence, and the forms of struggle in the coming period will be affected to a considerable extent by the degree to which imperialism is forced to recognize the realities in the changed balance of power. Some revolutionaries would contend that American imperialism is rigidly incapable of acknowledging such a fact or of doing anything to meet it other than what it is doing today. However, a Marxist-Leninist, while ready for any form of struggle, must also be prepared for the complexity of change.

In that "complexity of change" (a mystifying phrase denoting the incapability of "dividing one into two"), Pomeroy contends U.S. imperialism will change its nature.

Pomeroy completely exposes himself as an agent of U.S. imperialism. He mocks what he calls the "apocalyptic vision" that imperialism and capitalism are being besieged and smothered in a mounting crescendo of guerrilla wars. He insinuates that those who hold the view that the world revolutionary situation is excellent are not Marxist-Leninists and are swayed by "emotion and temperament". He claims as having a "static essence" the general formulation that imperialism and the capitalist system as a whole are in a state of crisis and that the present epoch is a revolutionary one. He grants to U.S. imperialism all the positive vitality that he can imagine and wishes to render the revolutionary forces to become static before such a moribund and decadent monster. He disagrees with the view that now is the era of Marxism-Leninism-Mao Tsetung Thought, when imperialism is heading for total collapse and socialism is marching toward worldwide victory. He refers to the particularity of countries as an empiricist would with the mechanistic end of separating the particular from the general or universal.

Expressing his Philistine sympathies for U.S. imperialism and craven fear of its military power, Pomeroy claims that the revolutionaries have only themselves to blame for waging armed struggle whenever U.S. imperialism attempts to crush them militarily. Before making this kind of conclusion, he states threateningly that "those who become overly committed to ideas of armed struggle" will surely become destroyed or forced to difficult retreats. He boasts of the power of U.S. imperialism in the following manner: "Imperialist counter-insurgency operations have been designed especially to take advantage of this type of error."

He threatens the people with the supposed power of U.S. imperialism to "suppress" guerrilla warfare in the same manner that barricade tactics were "suppressed" in Europe over a hundred years ago. He says:

> Attempts by imperialism in the contemporary period to suppress revolutionary movements by using the most advanced military technology--helicopters, napalm, chemical warfare, electronic devices--bear comparison with the use of then-new military developments to drive revolutionary movements off the streets in the time of Marx and Engels, over 100 years ago.

Pomeroy is also particularly concerned about U.S. imperialism being forced by revolutionary armed struggles to start an atomic war. He says:

> The changes could bring an atomic conflict between socialism and imperialism--a type of armed struggle that the socialist countries and the communist movement internationally seek to prevent because of the catastrophic effect it would have on mankind in general.

Pomeroy never gives up the hope that U.S. imperialism on its own volition will change its aggressive nature. He contends: "French and British imperialism have already been forced in this direction and American imperialism, with divisions in its ranks over the cost of wars of suppression, is not immune from it." He says further:

> It is unreal . . .to contend that it [police role of U.S. imperialism] cannot be altered by mass struggle against it, and it is obvious that in each of the possibilities of changes in the world situation a diversity of forms of struggle would present themselves to revolutionary movements, of which guerrilla warfare would only be one.

Next only to Pomeroy as a brazen supporter of U.S. imperialism in the compilation is Henry Winston, chieftain of the revisionist renegade Communist Party of the United States of America, who preaches to the Afro-American people to douse their militance, love the Uncle Toms and peacefully demand additional black representation on all levels of the imperialist state. Like Pomeroy, Winston warns the Afro-American people to stop their "terrorism" and "provocations" lest the white supremacists crush them. To him Pomeroy gives the privilege of putting the final touch on his book.

Once More On the Question of Armed Struggle in Todays's Philippines

Pomeroy admits that during World War II, the old merger party of the Communist Party and Socialist Party acquired arms and experience in guerrilla warfare. After the war, the main emphasis was placed by the leadership on engaging in

peaceful forms of organization and struggle. The armed struggle continued in a spontaneous way. It developed during the 1946-48 period without the planning and initiative of the leadership of the old merger party. The people used the arms which they had retained in the spirit of self-defense because even before the end of the war of resistance against Japanese fascism, American army personnel had already subjected them to persecution and armed attacks.

The Lavas and Tarucs formally adopted the policy of armed struggle in May 1948 only after finding themselves rebuffed in their bid to gain official seats in the bourgeois reactionary government. Even when this policy was already supposed to have been implemented, the Lavas and Tarucs continually maneuvered for compromise with the reactionary government for ending armed struggle. We can easily cite events which prove this point. These were the amnesty agreement with Quirino in June 1948; the presentation of an obsequious memorandum by the old merger party to an anti-communist committee in the reactionary congress in December 1948; and the support given to the presidential bid of Laurel in 1949 in the vain hope that the Nacionalista Party would give concessions to the Lavas and Tarucs. All of these were consistent with the policy of the Lavas and Tarucs that had been adopted as early as September 1944 and implemented thereafter to welcome the return of U.S. imperialism and the Osmena government and have the old merger party engage in parliamentary struggle under the Democratit Alliance.

Pomeroy proudly states that the leadership of the old merger party followed "its own path", departing from the road of the Chinese revolution. He admits that Chinese comrades "introduced Chinese Red Army ideas into the Huk organization" during the Japanese occupation. But, according to him, the Lavas and Tarucs followed their own path, "governed by the Filipino peasant social structure, by Philippine terrain and geographical conditions, and by Philippine historical, economic and political conditions". Sounding righteous about this path, Pomeroy boasts that the Lavas and Tarucs never found use even in 1950 for "the Chinese pattern" of setting up base areas and encircling the cities from the countryside. He puts in the gratuitous opinion that "in fact, successfully conducted guerrilla war has rarely pursued such a pattern, contrary to the belief widely held, and to the claim of the Chinese leaders themselves that it constitutes a model".

Only a fool takes pride in failure. Only an anti-Marxist counter-revolutionary can regard the violation of correct Marxist-Leninist teachings, particularly Chairman Mao's theory of people's war and strategic line, as the very proof for the "incorrectness" and "untruth" of what is correct and truthful. Whereas he admits that the Lavas and Tarucs violated the theory of people's war and failed to win victory or even persist in armed struggle, Pomeroy insists like the anti-Marxist counter-revolutionary fool that he is that there should be more violation of the theory. What he obviously hankers for is more failure.

The defeat of the 1950 "all-out armed struggle" policy of the Jose Lava leadership is explained by Pomeroy in terms that completely disregard Chairman Mao's theory of people's war and that violate fundamental principles of Marxism-Leninism. He gives four reasons for the defeat: 1) The Party was incorrect in concluding that the imperialists and their allies were in an irrecoverable situation and that they could "no longer rule in the old way". 2) The Party put almost all emphasis and cadres into the armed struggle, to the neglect of allies unprepared for armed struggle; proclaimed the principle of "the hegemony of the party over the revolution"; failed to project and build a united front against U.S. imperialism; and failed to side with the Liberal Party against Magsaysay. 3) The Party became careless in its security measures. 4) The Philippine national liberation struggle was physically isolated from international allies.

Let us analyze these reasons one by one.

1) Pomeroy still shares the same opinion as that held by the Jose-Jesus Lava leadership in 1950 that the putschist policy of quick military victory is suitable in a semi-colonial and semi-feudal country like the Philippines. He faults the Lavas only for choosing the wrong moment for adopting and implementing such a policy. What would appear to constitute as the correct moment for Pomeroy is when the imperialist crisis reaches such an extent that the imperialists and their allies are in an "irrecoverable situation" and "could no onger rule in the old way". Thus, he faults the Lavas for overestimating the "extent of imperialist crisis". According to Pomeroy, the imperialists had a wide range of maneuver, as

it was not necessary for them to use American troops in the Philippines, and the people were susceptible to promises of "reform". In other words, Pomeroy wishes the Lavaite opportunists to have waited for the imminent, if not total, collapse of imperialism in its home grounds before setting out on armed struggle.

Ideologically, Pomeroy is a Lavaite revisionist through and through. He harps on the same subjectivism that led the Jose-Jesus Lava leadership to rely mainly on external conditions in conducting armed struggle in a "Left" opportunist way. The difference is that whereas in 1950 the external conditions were expected to cause a "quick military victory" in the Philippines, nowadays these are expected by the Pomeroys and the Lavas to justify a protracted peaceful struggle. This revisionist line is being undertaken at a time that U.S. imperialism is in a crisis worse than before and the world revolutionary situation has never been more excellent. In recalling 1950, Pomeroy states categorically that it was a "vain hope" that the "impact of guerrilla struggle" would help to drive the imperialists and their allies into crisis.

2) It was, indeed, wrong and adventurist that "all-out armed struggle" was waged with expectations of victory in two years' time; that almost all cadres were taken away from legal struggle; that armed units were maintained in Manila as a central feature of the 1950 "offensive"; and that the united front was not well taken care of. At certain times, Pomeroy is capable of mentioning facts but he always succeeds in making a misinterpretation or in making wrong prescriptions. The error of "Left" opportunism committed by the Jose-Jesus Lava leadership, including Pomeroy, is clearly explained in the light of Marxism-Leninism-Mao Tsetung Thought in the basic documents of the re-established Communist Party of the Philippines.

Not satisfied with the outright rejection of Chairman Mao's theory of people's war and strategic line of encircling the cities from the countryside, Pomeroy brazenly goes against the formulation that the Philippine revolution is a new-democratic revolution led by the proletariat and its revolutionary party. He identifies the mere use of the phrase "new-democratic revolution" (which was not actually carried out) and the proclamation of the principle of the "hegemony of the party over the revolution" as the cause of the Lavaite failure to build a united front and to find the forms of struggle by which broader masses of the people could be drawn into action. According to him, these frightened and antagonized the "nationalist bourgeoisie" and forced it to ally itself with the rabid imperialist agent Magsaysay. He suggests that some mysterious kind of peaceful maneuver instead of armed struggle should have been undertaken to fight Magsaysay in 1951 and 1953. Even now he would rather imagine that the reactionaries were not at all bent on carrying through to the end their own strategic offensive against the Lavaite putschists.

3) By identifying "careless security measures" as one of the four major reasons for the defeat of the entire revolutionary movement, Pomeroy can really bring down a house in laughter. The disintegration of the highest leading organ of the old merger party caused by the enemy raids of October 1950 in Manila cannot be fully explained without reference to serious violations of Marxist-Leninist theory and strategy.

4) The "physical isolation" of the Philippine national liberation struggle cannot be a major reason for the failure of the Lavas. The geographic condition of the Philippines did not change during World War II and yet the people managed to wage a war of resistance successfully for several years against the Japanese fascists and their puppet troops.

The anti-Marxist and anti-Leninist line of the Lavas, Tarucs and Pomeroys in ideology, politics, organization and armed struggle caused the defeat of the revolutionary mass movement in the early 1950's. In this regard, it is important to analyze and sum up our revolutionary experience in the light of Marxism-Leninism-Mao Tsetung Thought. If the Lavas, Tarucs and Pomeroys ignored Chairman Mao's theory of people's war and suffered disastrous defeat, it becomes more necessary for us to make a living study and application of this proven theory instead of continuing to ignore it as the Lavaites do in empty arrogance.

Even now Pomeroy continues to be a publicist of the Lava revisionist renegades abroad. Resorting to the most malicious falsehood, he tries to misrepresent abroad the Provisional Political Bureau that prepared the re-establishment

of the Communist Party of the Philippines on the theoretical foundation of Marxism-Leninism-Mao Tsetung Thought as "trying to put out calls for a return" by the national liberation movement to "all-out armed struggle" in the style of the Jose-Jesus Lava leadership in 1950.

Pomeroy openly supports the Lava revisionist renegades masquerading as the Communist Party of the Philippines. As acknowledged by him, this bogus outfit put out a statement in the Information Bulletin of the Czechoslovak revisionist party in 1967 attacking the May Day 1967 Statement of the Provisional Political Bureau of the Communist Party of the Philippines and seeking in a futile manner to refute the line that the outlawed situation of the Party is the result of counter-revolution and that armed struggle is the only method by which the reactionary state can be overthrown.

Pomeroy must be told that the Communist Party of the Philippines is today indefatigably making a living study and application of Marxism-Leninism-Mao Tsetung Thought in accordance with Philippine conditions, waging armed struggle in the countryside and creating revolutionary bases among the peasant masses and rapidly developing a united front based on the worker-peasant alliance, which basic alliance is linked with such progressive strata of the local bourgeoisie as the urban petty bourgeoisie and the national bourgeoisie.

The Communist Party of the Philippines is today leading the New People's Army and winning brilliant victories in armed struggle in the countryside. The Lava revisionist renegades have made themselves notorious by becoming cheap enemy informers and fascist gangsters in running the notorious Briones-Diwa-Pasion bandit gang. Put to shame and deprived of initiative in the countryside by the New People's Army led by the Party, the Lava revisionist renegades have gone to the extent of colluding with the Task Force Lawin and with special terror squads of the Marcos fascist puppet clique in continuing to pursue their extortionist, swindling and other criminal activities in Central Luzon.

Though Pomeroy has always boasted that the Lava revisionist renegades have conducted parliamentary struggle as the main form of struggle since 1956, in conjunction with the worldwide campaign of modern revisionism, they are isolated from and shunned by the revolutionary mass movement raging in Greater Manila and other cities, provincial capitals and towns. They have made themselves notorious as slanderers of the revolutionary leaders and the broad masses of the people. They are always trying to be the most clever in giving support to U.S. imperialism, Soviet social-imperialism, the Marcos fascist puppet clique and the landlord class.

The Lava revisionist renegades have busied themselves using the Movement for the Advancement of Nationalism, the Malayang Samahang Magsasaka, the Congress of Trade Unions of the Philippines, the Kilusan, the Bertrand Russell Peace Foundation (Phil.), Inc., and the Malayang Pagkakaisa ng Kabataang Pilipino in attacking the Communist Party of the Philippines and the New People's Army and trying to mislead the people. The Lavaite outfits are mere paper organizations whose small membership is redundant. These have been useful for the Lava revisionist renegades in begging for concessions from the reactionaries and in maintaining their bureaucratic interests within their own clique and within the reactionary government.

Just as Soviet modern revisionism is a passing phase of imperialism, the revisionism of the Lavaites is likewise a passing phase of foreign and feudal domination in the Philippines. The Lava revisionist renegades have done much service to the Philippine revolution in acting as negative examples for the proletarian revolutionaries of today. Though they now talk more and more brazenly in the style of the Marcoses, Tarucs, Lacsinas, Manglapuses, Lachicas and other reactionaries, the Lavaites have for quite sometime now served to sharpen the revolutionaries' understanding of the most clever form of ideology and activity that seeks to sabotage and subvert the revolutionary mass movement. With the Lavaites around, the Party and the people have deepened their understanding that to oppose imperialism it is necessary to oppose opportunism and revisionism.

Amado Guerrero, Chairman
Central Committee
Communist Party of the Philippines

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